CHRISTIAN EDUCATION

FINDINGS

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

MAY 1959

Wherever this congregation met for worship, it knew itself to be the Church

5 We Have Come Together to Be the Church

8 Fields Already White for Harvest

12 And He Taught Them

14 What Do You See in a Picture?

16 Revised Teacher's Manuals for Grades Five and Eight

CH DIV SCH OF PACIFIC
THE LIBRARY
2451 RIDGE RD
BERKELEY 9 CALIF F

Letters:

• Less Than Satisfactory

Ever since I read the reviews of the church school mission material in FINDINGS I have been meaning to write and comment on the review of the material entitled *This Thy House*. After reading the review in FINDINGS I was somewhat dismayed because, as you know, it was not a very exciting review. Then I had someone in my parish read the book, and this person found the material for the juniors mighty exciting and helpful. She agreed that the material for the primary department was not quite as helpful. I realize the editors have their problems, but I wondered then why you didn't get another review which would have paid more attention to the content of the whole book rather than merely picking apart the weakest section, which in this case was the section for the primary department.

I happen to be a person who goes a great deal by reviews and other people's opinions. I always read reviews which you publish in FINDINGS and also read book reviews, etc., in other periodicals. My comment is just a suggestion, but I felt that the review which was in FINDINGS was less than satisfactory because it wasn't complete enough. Perhaps you would say it was meant merely to give recognition to this book on the assumption that everyone was to use it and would read it for himself, but there are times when one cannot always do all the necessary reading.

(The Rev.) James A. Rockwell
St. Stephen's Church
Rochester, N.Y.

Editor's Reply: We ask competent people to review books published by the Seabury Press and other publishers, and we print what they write even if we disagree with their judgment or opinion. We feel this is fair not only to them but to our readers, too.

• Compulsory Reading

While we are not using the Seabury material in St. Philip's, I do subscribe to FINDINGS for all of my teachers and for the youth-group advisers. We have found it of great help in many ways, but I think the best thing that I have seen in the magazine yet was the article "Some Memorable Sundays" in the February issue. I have told all my teachers that they should regard this as being compulsory reading, whether they read the rest of the magazine or not.

The series of two articles on art in the church school was found to be quite helpful by the teachers in the preschool and primary department in particular.

(The Rev.) L. Bartine Sherman
St. Philip's Church
Durham, N.C.

• Encouragement and Answers

May I take this opportunity to say how much I enjoyed my first copy of FINDINGS. The February, 1959, issue was my first experience with this magazine. Mrs. Besson's article ["Some Memorable Sundays"] was wonderful! She has given me great encouragement, and the answers to many of my questions—and the children's. If only more people could realize the rewarding experience of teaching church school! There is not only giving but receiving. I come home each Sunday morning with a tremendous inner satisfaction that these children have given me something—most certainly a greater understanding of my own children and their emotional and spiritual needs.

Barbara Willing
Church of Our Redeemer
Lexington, Mass.

• Mission Study with Preschoolers

In January we had a teachers' meeting to discuss the Mission Study program for Lent. When I learned that the topics were Central America and parish houses in newly developed rural areas, and that there was no planned material or program for a preschool group, I felt completely at a loss about how to make either one of these subjects interesting and meaningful to four- and five-year-olds. "How," I thought to myself, "do you interest a bouncing four-year-old in wanting to help build a church for people he has never seen and in places he has never been?" (Such topics as the American Indian and Japan are so colorful they never present a problem, even for the very young children.)

It was while I was pondering the problem that a booklet describing the film story on the parish house project caught my eye. Actually it was the title, "Where Is the Steeple?," which aroused my interest. My first reaction as I started to read it was, "Here's a very good idea and a very nice way of presenting the building program theme." However, as I continued reading, I realized that the story became too complicated and involved for such young children. I was also under the impression that it was a motion picture. It was when I learned that it was a filmstrip that the idea came to me of using the same idea as "Where Is the Steeple?" but making a simpler story and using pictures from magazines on a flannelboard.

At first I thought this would be "second best" to a filmstrip designed for four-year-olds. But as our kindergarten teacher and I discussed the contents of the story and the pictures we would look for in the magazines, we realized that there were many advantages in using the flannelboard rather than a filmstrip, and in making up our own story. We were able to tailor the story to the interests of our particular children.

Most of our children come to church in cars, so we had the children in our story get in the car every Sunday and drive to church with their parents. Most fathers in our parish commute to New York every day, so in our story the children's daddy got on a big train and went to work in a big city. We were also able to fit into our story a song that the children had learned a few weeks before. All these familiar things, I believe, made the story more real for the children, and I felt that they were beginning to feel as though Billy and Judy were really their friends, and they *wanted* to help them have a church and parish house.

One of the biggest advantages of using the flannelboard was to be able to tell the story a little at a time for several weeks, instead of finishing it in one Sunday. The children would help retell the story from the week before, as a sort of review, and one of their biggest joys was to be able to touch the figures and pictures when the story was finished for that Sunday. (We satisfied this desire by letting each one have a turn taking the pictures off the board.)

At the end of the story, when the church and parish house were finished, we had planned to place a few flowers on the flannelboard to represent the fictional children's efforts to help make their new church look beautiful. It was while Janet, the kindergarten teacher, was cutting out some flowers from a seed catalogue that the wonderful idea came to her of giving each child in our group a cutout flower to place on the

flannelboard himself. This suggestion met with tremendous response and made a very satisfying ending to our story. The children took it very seriously and were very particular where they placed their flower. Several "eager beavers" just couldn't wait and simply *had* to plant their flower before it was actually their turn.

Of course, our story was influenced somewhat by the pictures we were able to locate. (The flannelboard figures from the kindergarten book, *Receiving the Five-Year-Old*, were very helpful.) Janet and I were both amazed by the way the story just "grew" out of our many telephone conversations, and the ideas which were the most successful popped up when we least expected them.

I wrote out the story on paper more or less to set the scene in my own mind, but I didn't try to memorize it or read it. If I saw that the children seemed interested in one part, I lingered on that topic a little longer. A little less interest, and I cut that part shorter. I'm sure we could have made a much more elaborate setup, but keeping it simple made Janet and me more relaxed. We had fun doing it, and I'm sure that helped the children enjoy it also.

Esther Young
St. Francis' Church
Stamford, Conn.

• Please Give Us More . . .

"Preparing for Easter" [FINDINGS, February, 1959] is what I have been looking for in FINDINGS and in many other places, that is, a real help in planning the instruction for a family service when there are children present. Please give us more of this kind of help—with suggested story material, Biblical or otherwise.

(The Rev.) Reno S. Harp, Jr.
St. Stephen's Church
Richmond, Va.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and August by The Seabury Press

Edited by the staff of the
DEPARTMENT OF CHRISTIAN EDUCATION

Editor
THE REV. RICHARD UPSHER SMITH

Circulation Manager
THE REV. STEPHEN C. V. BOWMAN

CHRISTIAN EDUCATION FINDINGS

Contents for May 1959 **Volume 7, Number 5**

ARTICLES

5 **We have come together to be the Church,** *says Jane Noland Graham, who describes the unusual quality of life which marks the newly formed congregation of St. Michael and All Angels' Church, Columbia, S.C.*

8 **Fields already white for harvest**—*this is the attitude in which the Diocese of Central New York boldly faces its immense potential. The editor reports on a visit he made to the Tioga-Tompkins Mission Field.*

11 **"Weeks of Growth,"** *the new basic book for vacation church school leaders, will have much broader circulation in the opinion of Edith M. Daly, Director of Christian Education at St. Thomas' Church, Whitemarsh, Pa., and a member of the Children's Division of National Council.*

12 **And He taught them**—*by asking questions, by telling stories, by using the experience of those around Him, and by loving the hearers. Katherine R. Blyth, Director of Christian Education of St. Michael's Church-in-the-Hills, Toledo, Ohio, suggests these same methods for effective teaching today.*

14 **What do you see in a picture?** *asks the Rev. John G. Harrell, who was impressed with a picture in the March issue of* FINDINGS, *and now tells us what it says about young children and their classroom.*

16 **Revised teacher's manuals for grades five and eight** *retain the good points of the original courses and incorporate the experience gained through their use and by evaluation.*

DEPARTMENTS

2 **Letters**

4 **Youth Broadcast**

17 **What the Church Is Teaching Week by Week:** *commentary for June*

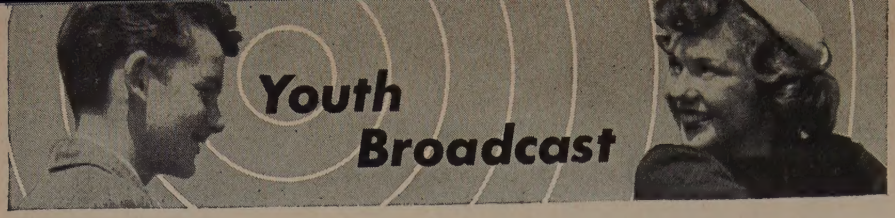
19 **Summer Reading for Adults**

20 **Book Notes**

22 **Items:** *Supplement for Suggested Courses • Preview • Indiana Plan Institutes Announced*

Acknowledgments: Photograph on page 12, by Barber, Hendersonville, N.C., shows the Rev. Manney C. Reid and Fritz Hart at Kanuga Conference Center; on page 14 by Thomas Byers; on page 18 by Art Center Studio.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Greenwich, Conn. Subscription rates: single subscription, $2.00 a year. Bundle subscriptions, 5 or more copies to one address, $1.50 a year a copy.



What Other Youth Groups Are Doing

Two directors of Christian education were comparing notes on youth work. One said, "The youth group in our parish is fading away. When the curate asks them what they want to do, they ask for dancing, roller-skating parties, and fun. We stage those things, but they don't come."

"Oh, we don't bother with all that stuff," the other director said, "and the youth group is growing all the time."

"What do you do?"

"Well," her friend answered, "last Sunday night we discussed the nature of God."

"Heavens!" the first director said, "I guess all youth groups are not alike."

She is right. And yet one wonders if young people would come to the church if they weren't looking for something far more enduring than fun. Granting that their resilience and risibility often bring laughter into sober endeavors, the fact remains that young people tend to join any kind of church youth group because their basic concern is with learning how to fear God, honor the Lord, love the brethren, and hold the Faith.

Of course, this raises questions of how to catch youth's interest, maintain it, and obtain worthwhile results. All these questions are often summarized in the perennial query, "What are *other* youth groups doing?" Shall we sit in on a few of their meetings?

From New Kensington, Pa., the Rev. Ward Smith writes that the young people in his parish received a tape recording which had been made by a youth group in South Africa. It was a conversational report on the youth work in their country. So the young Pennsylvanians planned what they would say by way of a conversational response, held a couple of recording sessions, and sent their tape-recording to South Africa.

In Emmett, Idaho, the youth group of St. Mary's Church produced the drama service *On the Eve of Holy Week* by the Rev. Harold Bassage (The Seabury Press, $.65). They began rehearsals in mid-Lent, and the Rev. J. H. Davis reports that nothing has caught more active interest in a long time. "Attendance at meetings," he writes, "has increased by 50 per cent."

At St. Thomas' Mission in Windsor, N.C., the young reporter writes that "EYC got off to a rip-roaring start last September. Since our minister was still in Europe, we received the Nationwide Corporate Communion with the EYC of the Church of the Advent in Williamston on September 7." After selecting program themes for the year, the St. Thomas' group formed four program committees and set up a rotation plan that gives each committee a chance to handle program development twice in an eight-month cycle.

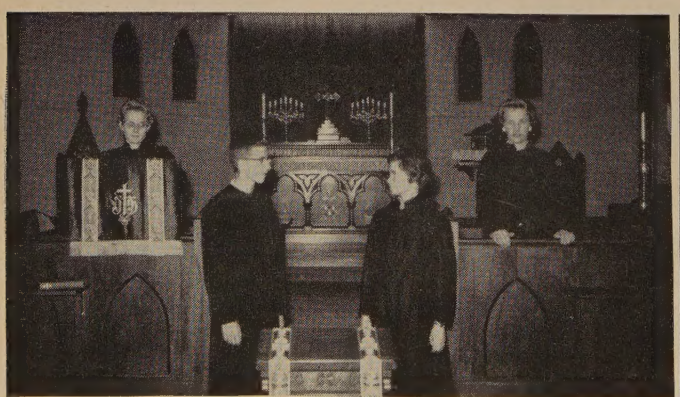
At Christ Church, Elizabeth City, N.C., an editorial committee in the EYC group writes and mimeographs a fifteen-page monthly newspaper known as the EYC Astonisher. Reporters write up the program events of the month. In one Sunday-night program, the young people formed six teams to act out six parables. "No words were spoken by the actors," the reporter said, "and only actions could give the meaning. When the other members guessed what the parable was, the one in charge of the team had to explain what it taught."

From the Ala-Banner, diocesan newspaper for Episcopal Young Churchmen in Alabama, come reports on seasonal events in mission and parish youth-group programs. The EYC at St. John's Church, Decatur, gave an autumn party for newly confirmed communicants and served breakfast for them after their first communion. At St. Andrew's Church, Mobile, the EYC group gave a Christmas party for kindergartners. At St. Mary's-on-the-Highlands, Birmingham, a Young Churchmen's service was conducted by the youth group during Lent. Adults and young people attended, and a different young person gave the address each week. At Christ Church, Mobile, four hundred young people met together for the United Christian Youth Movement rally service and discussion meeting. Represented were Episcopalians, Methodists, Lutherans, Presbyterians, and Baptists.

Lest the reader begin to assume that these reports are being collected to show that a "religious" program will invariably improve attendance records, here is a recent report from Church Army Captain William Phy of the Church of the Redeemer, Roanridge, Mo. He says that youth-group meetings usually draw attendance from fifteen active members. However, the youth group staged a bowling party, and participants included thirty-five teenagers and five adults.

It is evident that no matter what other youth groups are doing, the problem of "getting 'em out" to meetings may continue to worry adult advisers and young leaders. No matter how effective our efforts may be to bring them in, the Enemy seems to be able to pull them out. Here is the way the Chattanooga District EYC group coped with him. A district meeting and worship service had been planned for observance of the Day of Prayer for Students. The usual advance announcements were made, but two days before the event, "All the Faithful" received an "Ecclesiastigram" which carried an urgent plea in terse terms:

WISH TO URGE YOU NOT TO ATTEND DISTRICT MEETING NEXT SUNDAY FEB. 15 BEGINNING 5:30 PM ST. PETER'S CHURCH. DULL BUSINESS MEETING. QUESTIONABLE SUPPER. FEARFUL PROGRAM. BADLY NEED YOUR SUPPORT IN MY ENDEAVORS. KEEP AWAY. AM COUNTING ON YOU. DON'T LET ME DOWN. SEE YOU SOON IN PERSON PERHAPS. HOPEFULLY YOURS. SATAN.



Young people of St. Mary's Church, Emmett, Idaho, rehearse *On the Eve of Holy Week.*

Parishioners designed and built the hanging cross, the free-standing altar, the pulpit, and the lectern for St. Michael and All Angels' Church, Columbia, S.C.

We Have Come Together

TO BE THE CHURCH

by Jane Noland Graham

ONE week last October there was unaccustomed activity in the elementary school of a suburban section of Columbia, S.C. School was out, but church was "in." Lights burned late Friday night. All day Saturday the meeting went on. Couples brought box lunches and stayed to make a day and a night of it.

Families living in the area—a pine-studded neighborhood of new homes and young families—were accustomed to Sunday morning activity at the school. They knew that this was the meeting place of the new Episcopal congregation, St. Michael and All Angels', whose church was going up on nearby Trenholm Road. But this, an almost continuous meeting coupled with Sunday morning worship and a reception Sunday afternoon for the new vicar, consumed the entire week end.

As one outsider put it, "Here you haven't even finished your church, and already it's taking up your whole week end. What do they expect of you at St. Michael's?" The more thoughtful members of the budding congregation could have answered him, "Ourselves." Or, to echo the words of the new young clergyman, the Rev. James C. Fenhagen, "We have come together to BE the Church." In borrowing a phrase coined by Canon Ernest Southcott—"Come and be the Church in the world"—and in placing the emphasis on the word *be*, Mr. Fenhagen and other dedicated members of the group were acknowledging the fact that, although they still had no building, they were, in a very real sense, the Church, the Body of Christ at work in the community.

The marathon meeting was a course-charting session. After a year of existence as a mission, the group of some sixty-five families who constituted St. Michael's had reached the stage of calling a priest of their own and making application to become a parish. They met together to set the aims of their parish life. But more significant than the goals arrived at through the long discussion sessions was the fact that so many were willing to give so much of their time and thought to the project in the first place. This dedication, this sense of "being" the Church instead of "going" to church, removes all feeling of being "required" or "expected" to take part in church activities. It is the spirit that motivated the establishment of St. Michael's originally.

St. Michael's owes its beginning to its neighboring parish, St. Martin's-in-the-Fields. St. Martin's, soon after its founding only eight years ago, bought a tract of land five miles further from the city with

the intention of one day fostering a mission there. By Ascension Day, 1957, when a meeting was held to discuss the establishment of such a mission, the suburbs had grown so far beyond this site that it was considered "too close in." But with this gift of land (later sold and the proceeds applied to a new site) and with a deep sense of mission, some fifty persons went away from their various home churches in Columbia, on the feast of St. Michael and all Angels that same year, to form a new congregation.

Taking its name from the feast day, the new church began its worship through the ministry of six lay readers and a priest-in-charge appointed by the Rt. Rev. C. Alfred Cole, Bishop of Upper South Carolina. Two priests shared this duty the first year—initially, the Rev. Clyde L. Ireland, Consultant in Christian Education for the diocese, and, later, the Rev. Armand T. Eyler, chaplain to Episcopal students at the University of South Carolina.

The ministry of these priests-in-charge was largely sacramental and advisory. There was no doubt in the minds of the members of this congregation that everyone had to share in the ministry if the new church was to grow. Services led by clergymen or laymen were held each Sunday in Satchel Ford Road Elementary School. These services were the focal point for a Church that moved in every street, during every waking hour. Evangelistic and visiting teams were organized on a neighborhood basis. The sick were visited, the distraught comforted, newcomers welcomed—not by the ordained clergy, but by these men and women who had come together to be the Church.

In due time, a building site was selected. The fifty or so families that were involved in the mission made pledges totaling approximately $35,000 toward the $120,000 necessary for the parish building envisioned by their building committee. This committee had planned with the knowledge that $20,000 had been earmarked for St. Michael's in a pending Diocesan Development Fund campaign, but a contract could not be let for the full amount until the campaign was completed and funds actually were available.

Quietly, without any "drive" or pressure being applied, twenty men in the congregation agreed to borrow personally and give to the church an additional $1,000 each should the diocesan grant not be forthcoming. Ground was broken for the church building on June 8, 1958, and the grant was subsequently received, justifying their faith.

This, then, was the state of the building and the congregation in October, 1958, when Mr. Fenhagen was called from the Diocese of Maryland to begin his ministry at St. Michael's. The building was nearing completion, and the members, strong in spirit, needed only the organization and leadership which he could supply to be a full-fledged parish.

"What is the Church?" "What do we hope to see happen at St. Michael's?" "What does the passage in Acts about continuing in the apostles' doctrine and fellowship mean to us as individuals and as a congregation?" These were the questions discussed at that week-end meeting last October when Mr. Fenhagen was introduced to his flock.

Out of the hours of discussion came five concrete goals for the parish: (1) a strong youth program, (2) a spirit of sensitive fellowship, (3) a spirit of intelligent and reverent worship, (4) a program of Christian education involving everyone, and (5) a spirit of evangelism to help the Church become a strong spiritual force in the community.

Organization to further these aims began with the election of St. Michael's first vestry at the congregational meeting in November. Each vestryman was given a specific area of Church life as his particular responsibility and was made chairman of a committee to carry out the work. These twelve committees, ranging in subject from the lay ministry to the maintenance of the church building, include in their membership virtually the entire congregation, thus giving everyone opportunities for participation and responsibility.

Mr. Fenhagen acts as a resource person to each of these twelve groups, working with the Parish Council. The Parish Council is made up of the chairmen of the women's division, the men's organization, membership, church school, the youth group, and two members of the vestry. Characteristic of the entire tone of St. Michael's is the fact that the representative of the youth group on the Council is the young person elected by the youngsters themselves—not their adult adviser—so that the teenagers have a real voice in church affairs.

The Parish Council meets monthly, immediately preceding the vestry meeting, to coordinate activities within the parish and to plan the monthly parish meeting (another sign of Canon Southcott's influence on us). The parish meeting, held on the last Thursday of the month, may take any form. One month it is a covered-dish supper followed by a movie for the children and a chancel drama for the adults; another month it may be a square dance. One of our most effective sessions was a meeting on worship.

For this meeting, the senior warden moderated a discussion of words that are part of the language of the Christian community—such words as *offering*, *liturgy*, *redemption*, and many others often heard but sometimes misunderstood. The parish keyman then talked about the heritage of liturgical worship; a housewife spoke on the Eucharist; the junior warden discussed Morning Prayer and family prayers; and, finally, before a hushed audience, a sixteen-year-old girl told what youth wants in the worship of the Church: "a feeling of closeness that binds us all together."

On Christmas Eve, 1958, the congregation moved into its new church building, to offer the Holy Eucharist in thanksgiving. This was a momentous occasion, augmented by the fact that the church was given the opportunity of telling its story on a half-hour TV program Christmas Eve morning. While part of the congregation worked to prepare the brand-new building for its first act of worship, others worked to produce a television program that would be worthy of the Faith it was intended to proclaim. One member of the group, who had worked in TV before, acted as director; other members, young and old, made up the choir; still another member wrote the script.

This script did, indeed, tell the story: "Just as the Wise Men and shepherds gathered to worship in a stable two thousand years ago, so it has been through the ages; and once again you, also, have proved that where two or three are gathered together in His Name, in school or in home, there He will be. . . . And as you ride by the site where the new church building is now ready for its first service this night, this Christmas Eve, you see the cross reaching up toward heaven through the pines and you say a small, silent prayer . . ."

It was, in truth, a momentous occasion. The altar, the large wooden cross hanging on the wall behind the altar, the candelabra, the pulpit . . . all these were part of the offering that first night, for each had been designed and made by devoted members of the congregation. This first Eucharist in the new church was particularly meaningful because all previous communions—except those on Sunday—had, of necessity, been held in parishioners' homes, in the living room with a card-table altar or at the dining-room table. But wherever worship was offered, this was a church that knew itself to be the Church.

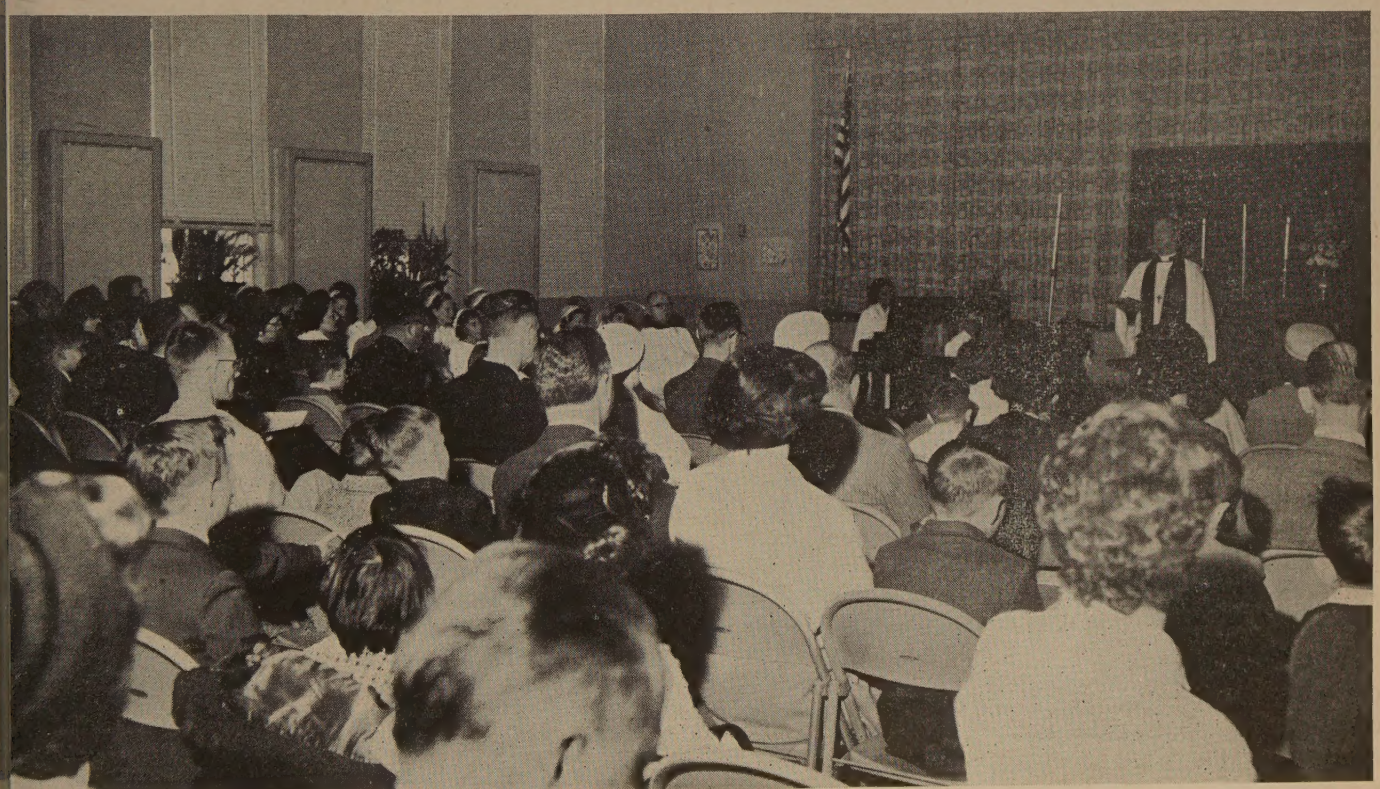
Lent, 1959, found a group of Christian men and women who were just beginning to realize the dimensions of their task in "being" the Church. As the congregation grew by leaps and bounds, they felt the necessity of re-examining the meaning of love between Christian people—the continuing forgiveness and reconciliation whereby the church becomes the Church, the forgiving community of God. This group assumed, as part of their Lenten discipline, the adult study course *Christian Forgiveness* (The Seabury Press). Before undertaking the course, fifteen men and women met for a week end with their priest to prepare themselves to lead the Sunday discussions.

While the adults wrestled weekly with how better to be the Church, the young people had their own weekly Lenten "school"—a Tuesday afternoon session of worship and fellowship with activities geared to each age-level, from four years to eighteen.

As this is written, Lent is reaching its climax. The power of the Risen Christ is very much apparent in a new church, for we are newly born in a very real sense. We hope this Easter that we may relive the experience of being "risen with Christ" by sharing, through our worship, the events of our Lord's passion, death, and resurrection. Since we have no parish liturgical tradition, the services compiled by the Rev. Massey Shepherd in *Holy Week Offices* (The Seabury Press, $1.75) will be a guide for our worship. We hope to lead a group of people through the events which begin with the procession of anticipated victory on Palm Sunday, through the darkness of gathering sin and death on Good Friday, and out into the new light of Easter Even, with its baptisms and heralding of Easter. The Easter Eucharist will be a proclamation of our faith in the power of the Risen Christ.

The ministry of Christ is a shared ministry—priest and laymen each witnessing with his own gifts, in his own vocation, each praying and studying together, each ministering to the world, in the Name of Christ, that the Church might go out into the world where people live and work.

This spring St. Michael and All Angels' Church is being admitted as a parish in the Diocese of Upper South Carolina. Each day God raises up new missions to proclaim His gospel. St. Michael's makes its witness that others might receive as we have received.



Schoolhouse services gave witness to the fact that though the congregation had no building of its own, it was in a very real sense the Church, the Body of Christ at work in their community.

Rogationtide blessing of the fields, St. Mark's Church, Shelby, Ohio. A similar service is held in the Tioga-Tompkins mission.

The story of the Tioga-Tompkins Mission—one of many Associated Missions—where two or more missions share their leaders and combine many elements of their program.

Fields Already White for Harvest

by Richard Upsher Smith

PROSPECT VALLEY, Slaterville Springs, Speedsville, Candor—what fascinating names, conjuring up in one's imagination thoughts about faraway, long-ago places that one remembers from one's childhood reading or from one's dreams. But these are not make-believe, faraway, long-ago places; they are all very real and (together with a fifth village, Spencer) comprise the Tioga-Tompkins Mission Field in the Diocese of Central New York. Churches in these five villages actually serve a dozen or more hamlets.

It was my privilege to visit this field in mid-Lent as the guest of the Rev. Walter E. Giles, priest-in-charge of all the work going on in this wide area in the name of the Episcopal Church. Fr. Giles came to this field two years ago, upon his graduation from the Virginia Theological Seminary. A year later, upon Fr. Giles's ordination to the priesthood, the Rt. Rev. Malcolm E. Peabody placed him in charge of the field.

There are hundreds of clergy in the Church who serve several missions. There are several "associated missions" involving two or more persons on the staff. There are many clergy who work alone but have some supervisor to whom they can turn for guidance. What makes the Tioga-Tompkins Mission outstanding is the *quality of its team ministry*. Fr. Giles is fortunate to have as an associate Annette Geiger, who has served in this field for six years as director of Christian education. In addition, Bishop Peabody tries to assign two clergymen to the field. When this is possible, they share the priestly functions equally, alternating services and pastoral ministrations among the five missions. This sharing of duties also includes the lay members of the staff, Mrs. Geiger and Stan Lee Litz, a postulant for Holy Orders whom Bishop Peabody sent to this field for six months between his discharge from the Marine Corps and his enrollment next fall at the General Theological Seminary. Mr. Litz and several lay readers lead services in all the missions. Mrs. Geiger and Mr. Litz share with Fr. Giles in leading study groups and in pastoral visiting. According to Fr. Giles, this sharing of responsibility accounts, more than any other factor, for the unity which exists among all the missions.

Achievements

The need for shared leadership is apparent when one considers the heavy program that is carried on in the Tioga-Tompkins Mission: "Weekly services in five churches; twenty-four organizations with regularly

scheduled meetings; carefully planned special events; social gatherings and study groups; Church music; special youth programs; five church schools and five vacation church schools" is the brief and incomplete summary of Mission activities reported in "The Tioga-Tompkins Newsletter," a monthly mimeographed report sent to all members of the Mission. To these should be added some 400 services, 2,700 home calls, and 175 hospital calls made in a single year, to appreciate how much vitality and meaning there is in this field. (The hospitals are so scattered that a single call may take all morning or afternoon; some 4,800 miles were logged by the team on hospital calls alone.)

The presence of two men on the staff and the availability of lay readers make it possible for every mission to have a service every Sunday morning. Services and classes for church school children are also held in all five missions every Sunday. (Mrs. Geiger rotates among the different church schools.) Episcopal Young Churchmen meet alternately every Sunday evening in Candor and Speedsville, and each group serves young people from neighboring missions. There is a midweek communion throughout the year in Candor, and, during Lent, there are a number of special services: noonday prayers on Fridays at Slaterville Springs and on Wednesday and Friday at Candor; Evening Prayer once each week in Spencer and Speedsville; and a discussion or study group each week in each of the missions.

In Spite of Difficulties

It has been the contention of the National Council's Department of Christian Education that *good* Christian education can go on in any congregation, however small it may be and regardless of whatever limitations of staff, facilities, and time may exist. The Tioga-Tompkins Mission Field is a good example: each member of the staff has to divide his time among several congregations; only two of the five churches have any kind of meeting place except the church itself. But the bishops in Central New York and the Diocesan Department of Missions have shown wisdom, imagination, and ingenuity in furnishing this field with the best leadership they could find and in encouraging the staff to build soundly. It is no wonder, therefore, that when the National Council was enabled to work in the area of the small church school that it called upon this field and asked Fr. Giles's predecessor, the Rev. Smith L. Lain, to direct the Small Church Schools Project. Smith Lain brings to this work not only his own gifts but also the experience accumulated through the years by many workers in this particular field.

Educational Program

Every age-group—indeed, every person—in the Tioga-Tompkins Mission is provided for. One evening I attended Evening Prayer at St. John's, Speedsville, and was invited, of course, to preach. Fr. Giles had scheduled baptismal instruction following the service for two adults and for the parents and godparents of eleven children to be baptized the following Sunday. Many of these children were at the service, including one baby six weeks old and another four months old. No one (not even their parents) minded the infants' coos and squeals. People in Speedsville are accustomed to doing things together.

There is a full program for children in the Mission. For the most part, their activities are daytime affairs, because transportation is a problem. The youth group in Candor set up a Lenten rule for themselves, which fitted in with their school schedule, and gathered for Morning Prayer before their first classes. The Slaterville Springs youth were excused from school on Fridays for noonday prayers. The Candor acolyte group meets for instruction right after school twice a month, and Fr. Giles drives some of them home afterward because they have missed the school bus. In both Spencer and Candor, Mrs. Geiger conducts weekly released-time classes.

The Mission is justly proud of its church school work. There is a four-part teacher-training session each fall for all teachers. (Sometimes other local churches or other Episcopal churches join in these sessions.) Every spring the Mission's teachers attend a diocesan-sponsored training session in Ithaca, Elmira, or Binghamton, the nearest cities. In addition, Mrs. Geiger holds teachers' meetings in each of the missions six times a year and also meets for individual consultations with the superintendents and teachers during the month. By using the same curriculum materials throughout the Mission, teachers can often compare notes and help one another. Some of the experimental work for the small church schools project of the National Council is being conducted in this field.

Summer months are the occasion for daily vacation church schools in four of the five missions. Last year the children of St. Mary's, Prospect Valley, were included in the Candor School. Two of the four schools—in Candor and Spencer—were interdenominational. Two years ago, the Preschool-Primary Song Book, now being developed by the national Department, was used experimentally. Sometimes young people from other parts of the diocese serve as assistants in these schools. Not only do they render helpful service, but there is mutual benefit for them and for the Mission young people in their living together and sharing their different backgrounds.

Time for Study

Adults, too, are well provided for educationally in the Tioga-Tompkins Mission. In addition to weekly services, there are study groups for adults. Like adults everywhere, these people are busy and carry responsibility for many community enterprises. They find it as difficult as their city counterparts to find time for extended study. But during Lent this year there was some sort of evening study program in all five missions, either a discussion group or Bible study. A group in Candor agreed to read St. Mark's Gospel aloud and has decided to continue its meetings until summer. Parishioners in St. Mary's, Prospect Valley, will also continue their Bible study beyond Lent.

A year ago, men and women in St. John's, Spencer, decided to join forces and organize a "Canterbury Club" for fellowship and study. There is no separate Woman's Auxiliary or Men's Club there. The Canter-

bury Club meets the second Saturday of each month for supper. An outside speaker addresses the members on some subject which they have selected. The "formal" presentation is limited to an hour, but the discussion often goes on until late in the evening. The "social" part of the program is usually the protracted discussion! "We just love to talk about the Church and to learn things we didn't know before" is the way one member described this group. Once a Sister of St. Margaret discussed the role of nuns and monks in the Episcopal Church. The diocesan program consultant spoke one evening about lay evangelism.

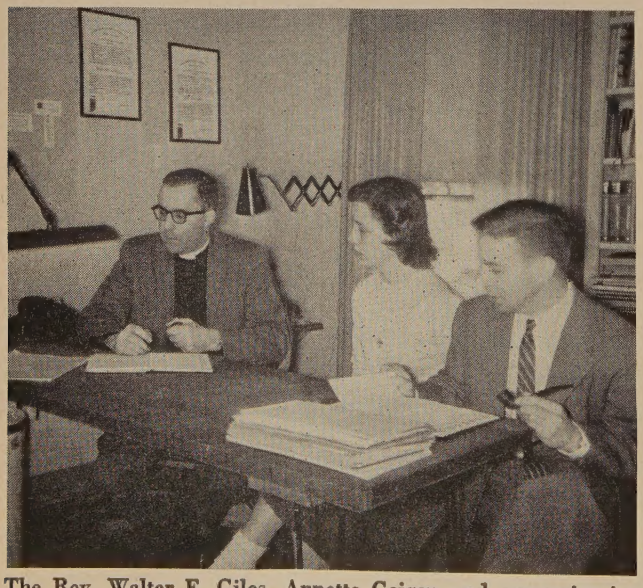
Problems

Lest this report paint everything in too rosy a hue, let me say that there are many problems, some almost insurmountable. First, there is the distance factor. There is a geographical division in the field, for in the winter and spring, when the dirt roads are all but impassable, the Mission is divided into two parts. It is difficult to get from the Candor side to the Speedsville–Slaterville Springs area, except by going around the intervening hills.

There is also a sociological division in the field. People in these communities tend to go toward the nearest city, whether it be Ithaca, Elmira, or Binghamton, and favor the newspaper of that particular city.

Another problem has to do with the understanding of the people about the role of a team ministry. There is a growing realization of its implications, but it is going to take time for most of the people to accept it. Many still think in terms of their own mission church, not in terms of the job of the whole field.

That the staff members all live in Candor also creates a problem. Despite their faithful attention to all their people, some parishioners still look upon them as strangers. It is difficult for the staff to enter into the community life of the other villages, which prevents their reaching out adequately to the unchurched in these areas. (And there are many of these since the Episcopal Church is the only one in three of the five centers.)



The Rev. Walter E. Giles, Annette Geiger, and preseminarian Stan L. Litz meet for a weekly staff meeting.

There are other problems, too: the need for parish houses where they do not exist, the provision of toilet facilities in four of the churches, the heating of the churches on weekdays during the winter months are only three of them.

These problems may be peculiar to rural churches, but there is one shared with almost every church: adequate lay leadership. I found several outstanding lay men and women in the Tioga-Tompkins Mission, but one can see the need for many more!

Summary

It ill behooves an outsider to evaluate the educational program of the Tioga-Tompkins Mission, a program which is both intensive and extensive. The Mission staff is constantly making its own evaluation. But it will be helpful, perhaps, to list the factors which seem to account for the strength of this field.

First, of course, is the personnel who have led this work for so many years and their determination to provide a *team* ministry throughout the five missions.

Secondly, the missions do as many things together as possible. They use the same church school materials. They support one another's financial projects (mostly parish suppers). On Rogation Sunday they all gather together for a service of blessing of fields and seeds, of animals and tools and farm families. The young people hold a missionwide retreat each year. There is one monthly "Newsletter" for all five missions. Such mutual trust and assistance are bound to bring good results.

Thirdly, every effort is made to meet the specific needs of each mission. Each group chooses its own study subject. Four of the missions have their own weekly bulletin. A bishop's committee in each place supervises the work of its own mission.

Finally, there is good use of available resources. The wife of a Baptist minister was called upon to lead one session of the missionwide and interdenominational teacher-training program last year. The staff takes an active part in the Tioga County Council of Churches and in diocesan programs, and avails itself of such leadership as these provide. There is close cooperation with the public schools for the best utilization of time during the week for religious instruction. One is reminded of Jesus' words: "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest."

The staff in the Tioga-Tompkins Mission is not waiting to harvest, nor are these leaders bemoaning the lack of help for all they would like to do. They know that the fields are white now for harvest, and they are reaping fruit abundantly for eternal life.

What they are doing can surely be done (and is being done) throughout the Church: "For where two or three are gathered in my name, there am I in the midst of them" is Jesus' promise, and with His promise comes His power.

"Weeks of Growth" Another Special Tool

by Edith M. Daly

Every once in a while a book is published which takes on a life of its own, so to speak. It may have been intended to perform a special service, to fill a particular gap in a curriculum, or to supply specific information, but it goes beyond this original, limited intention and performs all kinds of unexpected services.

Such a book is *More Than Words* [see FINDINGS, January, 1959] and, in a different way, such is *Weeks of Growth,* the new basic guide for the Department of Christian Education's vacation school program. Designed as a techniques book for a special summer program, it ought to find wide use among teachers of Sunday and weekday church schools as well. This is partly because it is interesting and good, and partly because it is not a teacher's manual as such (it includes no actual course materials). Instead it is intended to be used with specific course books. [See FINDINGS, February, 1959.]

Weeks of Growth is divided into three parts. The first deals with the organization of a vacation church school. The second section deals with children and teaching: it gives descriptions of each age-group in the primary and junior years, the teaching process, and session planning. The last section is concerned with techniques. These last two parts will be useful to any teacher.

Let's look at the two sections in a little more detail. Part II is titled "Children and Teaching." The usual teacher's manual is, of course, confined to a description of the age-group for that particular course. This book, however, has a concise description of the child at each age from six to eleven. I think that teachers will find it helpful to be able to see the characteristics of their own pupils in the context of the ages that precede and follow. The chapters in Part II have additional material about the role of the observer, what teaching really is, and how children learn. There is a good statement about the always troublesome relationship between children's interests and the content of the course: "But though we start our teaching with the children's interests, this does not mean we simply let the children do as they please. Each teacher must select, from the many interests her children have expressed, the particular ones which reflect their religious needs and fall within the boundaries of the course. These boundaries, set forth in the course books, are based on actual work with children, and we know that sticking to them will bring results" (p. 33). To this writer, this seems a fine statement of what real freedom is.

In Part III the teacher will find wonderful help with techniques. The chapter headings really speak for themselves. They are: Children and Worship (corporate worship, worship in the classroom, litanies, prayers, choral reading, hymns); Recreational Activities (fun songs, singing games, rhythm, play, group games); Dramatic Activities (dramatic play, creative dramatics, role-playing); About Puppets; Story-telling; Group Discussion; Paper, Paste, and Paint; Activities Which Organize and Review (murals, friezes, posters, charts, puzzles, quizzes). One after another these various techniques are described. Each one is discussed in terms of when and why it might be used, how each age-group can participate in such an activity, and specific directions to the teacher about how to introduce and proceed with the activity.

Part III abounds with examples, illustrations, and quotations from actual class sessions. A teacher can discover how to make a puppet; how to lead children in composing a litany or prayer; how to tell a story or make one up; what kinds of games to play; when and how to tell a Bible story; how to involve children in a discussion, and—which is just as important—how much to expect from the children in terms of meaningful discussion; how to use crayons and paint and paper and clay and mobiles and models. All this in the pages of one book!

Weeks of Growth does suggest additional books for further reading, but the average teacher will find all she needs right here. Instead of needing a library with separate volumes on how to run a vacation church school, how to use a flannelboard, choral reading, and so forth, a teacher can use this book alone and be well prepared.

The concept of the use of techniques is phrased similarly to the description of the relationship of children's interests to the course content referred to above. "Creative dramatics is a dynamic activity. Its effectiveness is directly related to the amount of give-and-take between leader and group. This does not mean that children are permitted to run wildly about doing exactly what they please in an effort to be 'creative.' The leader must exercise both control and direction, but at the same time allow children the freedom to think and create" (p. 61).

This theme runs through everything. Vacation church school programs are not designed just to give the children a place to go in the summer; creative activities are not used to keep young hands busy so that the morning passes quickly; discussion is not determined by the children's latest interest alone. The whole vacation church school is placed within the framework of freedom and discipline so that each child of God will be truly free to grow through this experience.

Weeks of Growth deserves a wide reading in the Church. It can be used to advantage in parishes with closely graded or group-graded classes. It will prove helpful no matter what curriculum is used in the regular church school.

And He Taught Them

by Katherine R. Blyth

THERE are inevitably some dangers involved in looking at one aspect of our Lord's ministry to the exclusion of others, but the purpose of this article is to look at Jesus as a teacher in order to see how we, today, may improve our teaching.

Nearly everyone would agree that Jesus was the greatest teacher of all time. But how did He teach? What methods did He use? Can we learn anything from His way of teaching? Did His methods of teaching have anything to do with what we are called upon to do in a church school class, or a youth group, or an adult group?

Asking Questions

A reading of the Gospels indicates quite clearly that our Lord used many effective methods of teaching. One of the ways He taught was by asking questions. We find an example of this method of teaching in St. Luke 10:25–37. In this story, a lawyer, who was trying to convince Jesus (and probably himself as well) that he was a good and righteous man, asked our Lord the following question: "Who is my neighbor?" Jesus might well have answered, as we often do, by giving the lawyer a short talk on the subject. Is this not what we are most often tempted to do? But Jesus did not handle the lawyer's question in that way. He replied by telling the story of the Good Samaritan and then asking a question of the lawyer: "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" This method of answering a question by a story and a further question is what good teachers still do today.

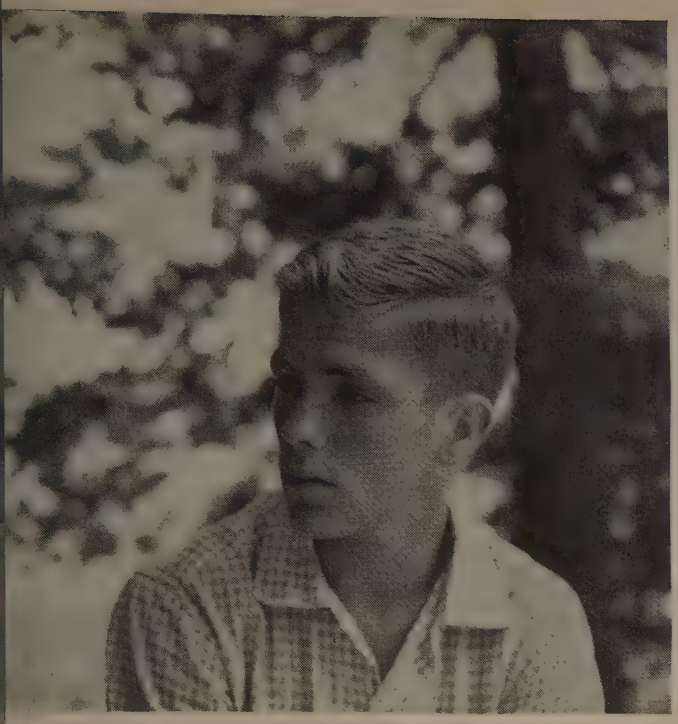
In this example we see Jesus actually using two methods of teaching, telling a story and asking a question. Let us deal first with His use of the question. Undoubtedly, H's purpose in asking the lawyer a question was to help the man to think more deeply about his original question and to allow him to find his own answer. Our Lord had faith in man's ability to discover valid answers. And He seemed to know that real answers to profound questions must be apprehended by the person himself.

This insight about teaching is certainly as true today as it was nearly two thousand years ago. We cannot force our answers (or even the Church's answers) on people! Unhappily, many of us have tried to do this, often with disappointing results if not complete failure. We need to learn to listen carefully to the questions asked—the question of the third-grader, the young person, or the adult. We need to help the person to look at his own questions more seriously and closely. And then perhaps we can ask a further question which will help him. This is one way of teaching effectively.

Using Stories

Our Lord also taught by the use of stories. The example just cited makes use of this method of teaching. The stories Jesus told were always closely related to the life and common experience of the people He was teaching. They dealt with things that were familiar, a part of everyday life.

Throughout His ministry, Jesus was often criticized for associating with sinners, the "bad" people. In one instance, Jesus replied to such criticism by telling the story of the Lost Sheep (Luke 15:1–7). Here He told of the shepherd who left his flock to search for a sheep that was lost. The story goes on to tell of the joy of the shepherd when he finally found his lost sheep. The point of Jesus' story is clear and dramatic. And how much more effective this teaching must have been than an argument with the scribes and Pharisees or an abstract statement about what was right in that situation! Furthermore, a story



of shepherds and sheep was not like the tale of a strange event in some far-off land. It was about something familiar to the people our Lord addressed. They knew the life of a shepherd. Perhaps some of them had been shepherds. They knew how it felt to lose a sheep. They knew how it felt to rejoice in having found a lost sheep. This was the story of their life. And because it was their story, it had real meaning for them.

We, too, can use stories about the lives of those we teach—the story of a new boy in the neighborhood, the story of a teenager who is trying to prove that he is ready for more freedom, or the story of a lonely adult in a crowded city.

The Bible is filled with stories that are universal in their meaning because they tell of our own experiences. One of the most familiar and loved is the story of the Prodigal Son (Luke 15:11–32). This story can have powerful meaning for everyone. Surely each of us, at some time in our lives, has run away from something or someone—home, or a job, or a responsibility, or from open and honest communication with another person. And most of us, having experienced the resulting pain of separation and loneliness, have also, at moments anyway, known something of what it means to be forgiven and taken back by those we have hurt. And we were taken back even while we did not deserve this gift of forgiveness and could never earn it from another person or from God.

Many Bible stories like this one, and many stories of contemporary life, teach eloquently about human relationships and the relationship of man and God.

Using the Experience of the Learner

Our Lord also taught by using directly the experiences and life situations of people. In St. Mark 10:13–16, for example, we have the account of a group of people bringing children to see and be blessed by Jesus. The disciples were annoyed. Apparently they felt that Jesus was too busy to be bothered with children at that moment. But Jesus was not pleased with this attitude. He told His disciples to let the children come to Him. In this situation, He took the event at hand and through it tried to show His disciples that everyone was important. The desire of these children to see and be with Jesus was the most important thing in the world at the moment. They needed Him. They loved Him, and He loved them. So He took them into His arms and blessed them.

We, too, have endless opportunities to teach by making use of incidents that take place around us in our community, our parish, and in the life of the group we are teaching.

Loving the Learner

Another aspect of our Lord's teaching stands out strikingly to challenge us. It is an attitude more than a method, but it is an attitude that is basic to all methods of teaching. Jesus had a deep love and concern for those He taught. He really cared about His people. We see this concern in all our Lord's teaching. We see it in the example just given of Jesus and the children. We see it repeatedly in His dealings with the disciples. We see it in the familiar story of the Rich Young Man (Mark 10:17–22). And we see it perhaps most profoundly in our Lord's attitude toward Peter after the denial.

The Gospels portray Peter as a stormy, impetuous person, manifesting both the heights and depths of human nature. Jesus knew Peter well, and He loved him. Jesus knew him well enough to foresee that, at a moment of crisis when he was fearful, confused, and discouraged, Peter would deny Him. And our Lord's prediction was fulfilled. In spite of Peter's insistence that his loyalty would never falter, he ended up denying Jesus. In spite of all his enthusiasm and good intentions, Peter failed.

The author of St. John's Gospel adds something extremely important to our understanding of the relationship of our Lord to Peter after the denial. In one of the appearances of the Risen Lord (John 21:15–19), Jesus' conversation with Peter indicated that He still loved and trusted Peter and would give him another chance. Jesus took Peter back, not only forgiving him but believing in him enough to give him further responsibility. Peter was not simply excused for his failing and dismissed as being of no further use. Jesus commissioned Peter to feed and care for His flock. Jesus had enough faith in Peter to entrust His beloved flock to Peter's care.

This attitude of loving a person in spite of failure and refusal to obey is indeed difficult for us! As teachers, and simply as human beings, we are tempted to love those who agree with us and obey us. We are impatient with our pupils' slowness and lack of response. But this was not our Lord's way of loving. He loved people as they were, even when they failed and disappointed Him and turned away from Him. His love was freely given, without any strings attached. This is the way God loves. This is the way Christians are called upon to love—and to teach!

What Do You See in a Picture?

by John G. Harrell
Executive Secretary, Division of Audio-Visual Education
The National Council of the Protestant Episcopal Church

Does this picture of a kindergarten class look familiar? It is from the March, 1959, issue of FINDINGS. When I opened that issue and saw this picture, I stopped right there. How different it is from the usual genre! One notices immediately its uniqueness. It has life. It also has a lot to say to us. I spent five full minutes looking at it, and I found that it told me many things. But the trouble for most of us is that we don't know how to look at a picture. I think, too, that when a picture comes along that is worth some study, we don't always recognize its value.

This little essay is two-pronged. It is intended to say something about "reading" pictures and something about young children.

When you first look at this picture, what do you see? There are separate groups in this classroom, even individual activities going on. An adult is seated with a group at a table and another adult is reading to a group in the background. Off to one side, children are engaged in individual activities.

With a second glance you see that the focus of attention is on the boy riding the hobbyhorse. This composition, by the way, is classic. We learn to "read" pictures just the same way we learn to read sentences —from left to right. Our eyes start with the teacher at the table who has looked up, then to the child next to her who also glances across the room. A child in the reading group also looks up. And then, as our eyes travel across the picture, we see what it is that is causing the action in the class and in the photograph. A child has said something. Perhaps he said, "My daddy's going to Chicago." Whatever it was, it was obviously important to him and probably related to his self-imposed isolation atop the "horse." The adults were wise enough to recognize this; the children were variously aware of its import. Some, of course, missed it entirely.

This is the primary meaning of the picture, as a picture. But it says much more. It says a great deal about the organization and routine of the class and

about the relationships among its members, children and adults. Much might be guessed. But what can we see in this picture that helps to interpret these more ambiguous things? Reading again from left to right, these are some of the elements I noticed.

The supplies on the table and the floor, such as the truck, the easel, and the box at the extreme right, are not elaborate. I doubt, in other words, that this is a "fancy" situation. This observation fortifies the assertion that it does not require great expenditures of money to have a good classroom for small children. Most equipment required for an adequately equipped kindergarten and nursery may be homemade by amateur hands. [A valuable book entitled *How to Make Church School Equipment* is reviewed on page 20.]

Specifically, I see in this picture large crayons, paint, puzzles, and an amorphous glob on the table. (It looks grand! Is it theatrical gauze, a puppet, a doll, or just a cleanup rag?) I see an aquarium. Small children enjoy living things to watch and wonder about. There may be a terrarium in another corner with plants these children help to feed and water. And notice the gay, plaid curtains at the window. The architect who designed the leaded glass might be horrified at the incongruity, but what child wants to live in a museum?

In the upper left-hand corner I see a piano. How fortunate this class is to have its own piano! But there are substitutes for preschool groups which are just as adequate. The Autoharp, for example, is often used in nursery and kindergarten. See the section called "Helps for the Teacher" on page 117 of *Music for Early Childhood.* (New York, Silver Burdett Company, 1952. A record album accompanies this very useful book.)

Phonograph records provide an experience we haven't begun to explore at any depth in the Episcopal Church. Also, there are some table-top electric organs, selling for upwards of a hundred dollars, that are being used today with young children in church schools. In all events, a church school kindergarten or nursery is severely robbed if some provision is not made for music!

I notice that on the piano there are several books of music, as well as sheet music. I have a hunch that the pianist herself supplies, in addition to the kindergarten song book (the other small book on the piano), some good "listening" music and, when the moment is right, music for marching and hopping and skipping. I'm sure that music plays a large role in this wonderful class.

Around the corner from the piano is a "worship center." Like many clergymen of our Church, I am of two minds about these affairs, but I rather like the one in this particular picture. I think it has helped to make this class what it seems to be. Off-center, this worship center is jammed against the side of the piano. A fairly decent picture dominates it, yet the Cross is there, too. Both are important, one in terms of the children's understanding now, the other in terms of our Christian heritage into which they are being inducted. Altogether the worship center seems both "natural" and "special."

Another glance, and I hope that the vases are filled with flowers that the children brought themselves.

Under one of the telephones I notice a cabinet. Kindergarten teachers need storage space and supply drawers. Unchristian as it may sound, they often need locks and keys. (It is positively amazing how ladies' guilds, young adults, and others will "rob" the kindergarten teacher's supplies!) Since only the teachers and children know the value of collected pictures and drawings, which the sexton may see as "scraps" to be thrown away, kindergarten teachers need safe places to store a variety of treasures.

There are other things I notice in this picture: The snowman-shaped, sheetlike form at the right; the shades and design of the floor; the smock on the girl at the easel and her painting's obvious testimony to the availability of ample paints and wide brushes. I notice that the chairs don't match, but that this class is alive and doing its work "in the household of God." Equipment isn't everything, you see.

Of course, in this exploration I have "read some faces," just as the observer on the teaching team reads faces and attitudes. I see that, at the left, at the round table, several children are still engaged in their individual projects. They are unaware of the boy on the hobbyhorse. The teacher sees no need to require her cluster of children to do the same thing at the same time.

The story group has been doing pretty well, but how ungroupminded this age seems to be. One girl is looking across at the hobbyhorse boy. I have a feeling she hasn't been listening to the story. Perhaps she is uncomfortable on too high a chair. Or it may be that she is worried about where her father and mother are. Who can tell? The adult in this circle is probably aware of her inattentiveness and, knowingly, makes no fuss about it. She seems to be sensitive to everything that is going on in the room. So sensitive that she even anticipated the flash of the camera.

I am not at all worried about the girl at the easel. What she is doing is what easels are for. (Let's just have one or two more easels, that's all!) Look at the strokes she has made with the brush. She is having a splendid time. You can see it, too, in her whole bodily attack. This girl is becoming a person in her own right and in her own way. So why make her join a group! If there is a real emergency, perhaps she will be the first to rescue someone.

I do wonder a bit about the boy at the far right. Why does he turn away from the rest of the class so completely? Well, there doesn't seem to be any strain in his back and shoulders. Maybe he's just having a grand time all by himself. Appearances aren't always what they seem. I'm sure that the adult leaders of this class know quite a bit about this boy and about every other member of their class. They will be able to evaluate his behavior far better than can we.

And yet, we can learn much from this picture. It is a good picture. It "reads" well. And we've taken a little time to look at it also. But mostly, here is a good class with things happening, just as they should for preschool children who are learning so much about themselves and also about how to get along with others.

Revised Teacher's Manuals for Grades Five and Eight

Revised teacher's manuals for two more Seabury Series courses, those for the fifth and eighth grades, will be published this month. In both cases the title of the course, first published in 1956, has been changed, but the pupil's reader in both grades remains unchanged.

Miss Eleanor E. Sandt, the editor responsible for revising both teacher's manuals, wishes to express her thanks and appreciation to the many teachers whose constructive criticism of the original manuals helped her to rewrite them. Some teachers shared in the evaluation program set up by the Department of Christian Education. Others made comments and suggestions, based on classroom use of the old manuals, through letters and conferences. Such ideas have enriched the new courses immeasurably.

The Fifth-Grade Course

The new title of the fifth-grade teacher's manual, which replaces *The Goodly Company*, is *Discovering the Holy Fellowship*. Building on the fifth-grade child's concern for "belonging," the course develops the basic objective of helping boys and girls "realize that God is always working through His Church and that they belong to the fellowship of those who do this work."

The three strands woven together in the teacher's manual, *Discovering the Holy Fellowship*, all point to the truth that God is always working through His Church.

The ten-year-old is helped to discover that "doing God's work" is the responsibility of *every* baptized person. It begins right at home—"to do my duty in that state of life unto which it shall please God to call me." (Prayer Book, p. 289) The "state of life" of a ten-year-old is in his family and among his friends, and he is serving God when he recognizes his obligations to family and friends and accepts his responsibilities for them.

Another concern of the course is the life of the parish. The fifth-grader's sense of belonging is strengthened as he learns more about what the parish is doing and as he takes a larger part in the activities of his parish family.

The third area of subject matter utilized by this course is the story of the Christian fellowship in its early years. Through his reader, *Traveling the Way*, the student shares a ten-year-old's experiences in the first century of the Christian Church, and, in the retelling of the Acts of the Apostles, he learns of the early days of the holy fellowship.

Teachers who are using or have used the 1956 course will rejoice that the original pupil's reader, *Traveling the Way*, has been made an integral part of the new course—not just in carrying the ten-year-old back into the life of the early Church, but in relating that life to his present experiences and in explaining the origin of some of the activities of his parish.

The revised chapter on session planning illustrates how the three strands of material [see cut] become interwoven as the class proceeds. It also contains a planning index showing how the many new activities suggested may be used to develop each of the areas. The original open-ended stories have been regrouped, with suggestions made on when and how to use them; for example, which to use in boys' groups, in girls' groups, and in mixed groups. A needed section has been added on the function of the observer and what things he should watch for during class sessions.

This revised manual, *Discovering the Holy Fellowship*, provides more help to the teacher in exploring with fifth-graders the Christian dimensions of their daily experiences, and in helping each boy and girl discover he has his own special place in the life of the parish and in the life of the Christian Church spread out over history.

The Eighth-Grade Course

The new eighth-grade manual, *Strength to Grow*, is a greatly enlarged and reorganized edition of the 1956 *What About Us?* The latter explained ten common concerns of eighth-graders and provided a chart and a page of suggestions for dealing with each concern. Resources were all grouped in one chapter. In the new manual, however, each concern is given a separate chapter with appropriate discussion material and resource material included in the chapter. *Strength to Grow* contains many additional discussion starters and classroom procedures designed to capture and sustain the interest of eighth-graders and to lead to deeper understanding of the Christian faith.

The student resource book, *What*

Is Christian Courage?, remains unchanged, but suggestions for using it are given in each content chapter of the teacher's manual. The resource book is an anthology of stories and poetry chosen to illustrate the concerns of thirteen-year-olds that are likely to come up in class discussions. Some of the selections are obviously religious. Others are seemingly secular, but their religious significance will become apparent as they are discussed in class. Whichever concern the class is dealing with, the teacher will be directed to stories in *What Is Christian Courage?* and also to theological terms in the 1958 revision of *More Than Words*, which is a resource book for this year as well as for the seventh-grade course.

Teachers will find the expanded and reorganized manual, *Strength to Grow*, more effective in achieving the underlying objectives of the year. As the concerns of young adolescents are discussed, teacher and observer will be helping their young people to understand that they can be accepted and loved in the Church just as they are. Thus they will grow in genuine self-confidence and come to realize that the fellowship of the Church offers the kind of group sympathy, support, and guidance they have been seeking from their peers. In belonging to the Church, they can indeed find strength to grow.

The eighth-grader needs courage to be what he is and not to pretend to be what he is not. From *What Is Christian Courage?* and the new manual, *Strength to Grow*.

What the Church is teaching week by week

by William Sydnor

Trinity II, June 7, 1959

THE THEME:

Love one another.

THE EPISTLE. I ST. JOHN 3:13–24:

St. John stretches our thinking on this subject: have compassion and "love one another, as he gave us commandment."

THE GOSPEL. ST. LUKE 14:16–24:

The parable of the Great Supper does not fit neatly into the pattern for the day. Here our Lord is giving warning to those who are failing to respond to the call to repentance, which is also the final summons to the heavenly banquet.

●

PSALM 112:

The man "that feareth the Lord . . . hath great delight in his commandments." This means that "he is merciful, loving, and righteous." The description of a good man is something of an Old Testament elaboration on our Lord's second great Commandment (Lev. 19:18 and Mark 12:31).

PSALM 113:

"Praise the LORD." Why? The Lord of all, the Ruler of the fortunes of nations, has an intimate concern for the affairs of men. We could easily suppose He would think intimate human affairs trivial and unimportant. But this is not the case. The loving God cares about the humble, the unimportant, and about what, from His point of view, might be considered trifling. Christians are meant to "be imitators of God, as beloved children." (Eph. 5:1)

I SAMUEL 20:1–7, 12–42:

Here is the heart of the story of the great friendship between David and Jonathan. We read of the beginning of it in the previous chapter; its eloquently tragic ending is in the first chapter of II Samuel. The Bible contains few accounts of great human friendships. This one comes to us from the pen of a great, but anonymous, storytelling genius.

I PETER 1:17–25:

Here, love for our brethren is set in its Christian context. Our reason for caring about our neighbor (vv. 22–25) is twofold—gratitude for what God in Christ has done for us and the fact that every person is precious to God (vv. 17–21).

Trinity III, June 14, 1959

THE THEME:

God seeks and forgives.

THE EPISTLE. I ST. PETER 5:5–11:

These words of advice, with which the First Epistle of St. Peter closes, were addressed originally to Christians in time of persecution. But these admonitions have a timeless value. Indeed, the words "be clothed with humility: for God resisteth the proud, and giveth grace to the humble" contain a central New Testament insight. In the Gospels, the

St. Andrew's Cathedral, Honolulu, capital city of the Fiftieth State.

contrast is between people who are humbly penitent and those who are self-righteous, rather than between the good and the bad. All men are sinners and need God's proffered forgiveness. The initiative is God's; man in penitence need only accept the gift. God sent His Son to seek and to save the lost. (See St. Luke 19:10 and Romans 5:6.)

THE GOSPEL. ST. LUKE 15:1–10:

In the parables of the Lost Sheep and the Lost Coin, Jesus teaches that God's loving concern reaches out for people. Some of the "lost" are like sheep who have strayed away through their own thoughtlessness or carelessness. Others, like lost coins, are where they are through no fault of their own. A third group is dealt with in the New Testament lesson below.

●

PSALM 32:

The penitent sinner receives the blessings which flow from God's forgiveness. The psalmist (and frequently the modern worshiper) does not clearly see that "He moved my soul to seek him, seeking me." Indeed the whole of Hymn 405 forms a good companion piece to this psalm.

PSALM 36:5–12:

This portion of Psalm 36 is a poem in praise of God's steadfast love in reaching out to the whole of His creation.

JEREMIAH 23:1–8:

God has a shepherdlike concern for His people. He will punish those who have been faithless shepherds. In their stead He will appoint faithful shepherds who, in the Lord's Name, will seek and tend and protect His people. The title of "Shepherd of Israel" is often applied to God in the Old Testament (Ps. 23 and 80, Isa. 40, Ezek. 34), and Jesus calls Himself the "Good Shepherd" (John 10:11–16).

ST. LUKE 19:2–10:

Zacchaeus, the tax collector, is the flesh-and-blood personification of the Prodigal Son. But whereas the Prodigal Son sought his father, it was Jesus who sought out Zacchaeus and forgave him.

Trinity IV, June 21, 1959

THE THEME:

Beware of self-righteousness.

THE EPISTLE. ROMANS 8:18–23:

This passage is part of a closely reasoned section. It stands somewhat apart from the theme we are tracing, for it deals with the fact that God will, in His good time, redeem all of His creation.

THE GOSPEL. ST. LUKE 6:36–42:

Here is a portion of the Lucan parallel to the Sermon on the Mount. (Compare St. Luke 6:17–49 with St. Matthew, Chapters 5 through 7.) Of the two accounts, scholars think St. Luke's is more nearly the original. The passage tells us to view life from a larger perspective. In human relationships, we cannot help judging others. From God's point of view, our own offence may be greater than that of him who offends us. The inclination to judge should lead one to repentance. All men need and can receive God's redeeming love.

●

PSALM 51:

In this psalm we have one of the Bible's great penitential prayers. One who prays in this spirit will not be in danger of falling victim to self-righteousness.

ISAIAH 29:9–15:

This passage contains the prophet's scathing denunciation of those who give lip service to God. He blasts conventional religious practices which have become threadbare of meaning and which lull people into a blind stupor and a false spiritual security.

ST. MATTHEW 15:1–20:

In a passage as sharp as that of Isaiah above, our Lord denounces traditional, conventional religious practices which innoculate men with self-righteousness and prevent them from establishing a vital relation with the living God.

Trinity V, June 28, 1959

THE THEME:

Discipline—sometimes self-imposed, sometimes God-given.

THE EPISTLE. I ST. PETER 3:8–15:

As pointed out above, the letter was in all probability addressed to Christians who lived in a time of persecution. They were enjoined to serve God faithfully and avoid evil, no matter what life's external circumstances were. So are we.

THE GOSPEL. ST. LUKE 5:1–11:

This is St. Luke's account of our Lord's calling of His first disciples. The call to be the disciple of a rabbi meant leaving home and possessions and becoming his follower. Every one of us, at both baptism and confirmation, promises to follow Jesus Christ as our Lord and Saviour (Prayer Book, pp. 278 and 297).

●

PSALM 66:

In the course of this hymn in praise of the all-powerful but gracious God, the poet is thankful for God's gracious and wise discipline. With great wisdom and insight, he says, "thou, O God, hast proved us; thou also hast tried us, like as silver is tried. Thou broughtest us into the snare . . . and thou broughtest us out."

PROVERBS 3:1–7, 11–12:

The sage counsels, "Do not despise the LORD's discipline" (v. 11). The Christian commentary on this passage is in Hebrews 12:5–11.

ST. LUKE 14:25–35:

Discipleship makes hard demands on a person. Here our Lord explains this in forceful language.

Summer Reading for Adults

Recommended by Randolph Crump Miller

We are a little early with our recommendations for summer reading, but it sometimes takes several weeks for book stores to order books, and you ought to have them on hand well ahead of the time you have set aside for delving into them. These capsule reviews may help you in your selections.

Christian Education

■ Iris V. Cully, *The Dynamics of Christian Education.* The Westminster Press, 1958. 205 pages. $3.75. Mrs. Cully brings together many of the most significant insights in current thinking about Christian education.

■ Sara Little, *Learning Together in the Christian Fellowship.* John Knox Press, 1956. 104 pages. Paper, $1.25. Here is the best book I know to give you a basis for a good group discussion, especially in terms of a Bible class for young people or adults.

■ John Leslie Lobingier, *If Teaching Is Your Job.* The Pilgrim Press, 1956. 160 pages. $2.50. Teachers often need help, and they will find this book full of suggestions to improve their insights, approaches, and methods.

■ Randolph C. Miller, *Education for Christian Living.* Prentice-Hall, 1956. 418 pages. $6.75. A basic text in Christian education; a mine of information about methods of teaching, the place of worship, and religious education in the home, school, and church. Good for reference or for general study. (R.U.S.)

■ Lewis J. Sherrill, *The Gift of Power.* The Macmillan Co., 1955. 203 pages. $3.50. This book is difficult but worth the effort if you want to gain new perspectives in both psychology and theology as it relates to teaching.

■ Kathleen Sladen, *Growing up in Worship.* General Board of Religious Education (Toronto), 1957. 173 pages. $3.60. A unique approach to teaching children about worship in the Anglican communion.

■ Gerard S. Sloyan, editor, *Shaping the Christian Message.* The Macmillan Co., 1958. 327 pages. $5.50. Fr. Sloyan has gathered together the best Roman Catholic thought from around the world. The history is sound, and the suggestions for modern catechetics are up to date.

■ Paul H. Vieth, *The Church School.* Christian Education Press, 1957. 279 pages. $3.50. This is the only available thorough-going approach to the administration of Christian education. In my opinion, the author is the outstanding expert in this field.

Parish Life

■ Nathaniel F. Forsyth, ed., *The Minister and Christian Nurture.* Abingdon Press, 1957. 250 pages. $3.50. The function of the minister as an educator in the parish is clearly delineated in terms of his ordination vows; outstanding chapters by Howard Grimes and Charles Johnson.

■ Charles D. Kean, *The Christian Gospel and the Parish Church.* The Seabury Press, 1953. 142 pages. Cloth, $3.50; paper, $1.75. If by any chance you have missed this book, be sure to place it near the top of your list for this summer. For both clergymen and lay people.

Family Life

■ Horace Bushnell, *Christian Nurture* (1847). Yale University Press, 1948. 351 pages. $4.00. More than one hundred years old, this is still, in my opinion, the best book on the Christian family, the nurture of children, and the significance of parents. The style is a little obsolete, but you can master it quickly.

■ Wesner Fallaw, *The Modern Parent and the Teaching Church.* The Macmillan Co., 1946. 228 pages. $3.00. The earliest of the recent books on the work of the Church with the family, it is full of many important suggestions for those using the Seabury Series. For parents and administrators.

■ Reuel L. Howe, *The Creative Years.* The Seabury Press, 1959. 256 pages. $3.50. Many parents are middle-aged and have their own problems, as well as their children's, to deal with. This book shows how this period can be most creative of all.

■ Reuel L. Howe, *Man's Need and God's Action.* The Seabury Press, 1953. 176 pages. Cloth, $3.00; paper, $1.75. If you haven't read this classic, start here. Then plan to reread it at least once during the summer.

■ John C. Wynn, *Pastoral Ministry to Families.* The Westminster Press, 1957. 214 pages. $3.75. It took a Presbyterian to write the first significant book on the ministry to the family as a unit. Give it to your rector after you have finished it.

Understanding Children

■ Jenkins, Shacter, and Bauer, *These Are Your Children.* Scott, Foresman & Company, 1953. Text ed., $4.50; expanded ed., $6.00. This book summarizes in convenient form and with pictures the findings of most of the responsible books in developmental psychology. It is a good starting point for all parents and teachers.

■ Helen Parkhurst, *Exploring the Child's World.* Appleton-Century-Crofts, 1951. 290 pages. $3.50. As a result of careful observation over a period of years, the author is able to present many insights not normally available in most books on the subject; very much worthwhile.

■ Basil A. Yeaxlee, *Religion and the Growing Mind.* The Seabury Press, 1953. 220 pages. $4.00. Imported from England, this significant book by a Christian psychologist at Oxford is difficult reading but worthwhile for those acquainted with the field.

Personal Faith

■ Howard A. Johnson, ed., *This Church of Ours.* The Seabury Press, 1958. 129 pages. $3.25. What is an Episcopalian? This series of brief chapters by men who are quite obviously Episcopalians helps to make clear what a paradoxical creature he is; but he has an ethos that makes him identifiable. There is good reason why this book is a best seller.

■ Randolph C. Miller, *I Remember Jesus.* The Seabury Press, 1958. 96 pages. $2.25. A very readable and imaginative, yet scholastically sound, retelling of St. Mark's Gospel as an eyewitness might have reported the events. Good for pre-confirmation and for general teen and adult reading. (R.U.S.)

■ Paul Tournier, *The Meaning of Persons.* Harper & Brothers, 1957. 238 pages. $3.75. This unusual book by a Swiss Christian psychiatrist may prove to be the most helpful one on the list, especially in the area of self-understanding.

■ Daniel Day Williams, *God's Grace and Man's Hope.* Harper & Brothers, 1949. 215 pages. $3.50. Here is a balanced book. The author is well versed in both liberalism and neo-orthodoxy, and he is critical of both. He approaches the middle position so dear to Anglicans.

■ Samuel J. Wylie, *New Patterns for Christian Action.* The Seabury Press, 1959. 96 pages. Paper, $1.50. An approach to the unity of Christians in mutual trust, even when they are separated by doctrine; a unique and fascinating approach. [Also reviewed on p. 21.]

The Bible

■ Bernhard Anderson, *The Unfolding Drama of the Bible.* Reflection Books, rev. ed., 1957. 125 pages. $.50. Still the best brief approach to Bible study for any adult class, I think. Can be used with the books below.

■ Allen O. Miller, *Invitation to Theology.* Christian Education Press, 1958. 278 pages. $4.00. Allen Miller makes use of the outline formulated by Anderson (above) in many helpful ways, and then applies it to Christian education; an extremely suggestive book.

■ B. Davie Napier, *From Faith to Faith.* Harper & Brothers, 1955. 223 pages. $3.00. The early books of the Old Testament are handled with both theological perception and critical acumen, without losing the reader. An excellent approach for use by teachers and all adults.

■ Theodore O. Wedel, *The Pulpit Rediscovers Theology.* The Seabury Press, 1956. 192 pages. $3.75. The Warden of the College of Preachers provides a Biblical theology which can be preached and taught. The book fits the pattern of Anderson, Miller, and Napier.

Book Notes

Edited by Randolph Crump Miller

***Helping the Teacher,** by Findley B. Edge. Broadman Press, 1959. 181 pages. $2.95*

Professor Edge writes with simplicity, and his approach is always practical. Teachers will be extremely happy with his sections on "Helping the Teacher Plan a Lesson" and "Helping the Teacher to Use a Variety of Methods." Although at some points his suggestions may not fit in with the philosophy of the Seabury Series, his forthright advice on what to do and when to do it will help many doubtful teachers over the first humps. Dr. Edge teaches at Southern Baptist Seminary in Louisville, and some readers will remember his *Teaching for Results.*

***How to Make Church School Equipment,** by Thelma Adair and Elizabeth McCort. The Westminster Press, 1955. 96 pages. $1.25*

Any clergyman, church school superintendent, Christian education committee member, or teacher who has to face the problems of space and equipment should have this book. It will be helpful and stimulating whether the church is large or small, whether a very limited budget needs stretching, or whether adequate funds should be used to better advantage.

The recommendations, which are based on a good understanding of how children learn, grew out of actual experimentation in a small, one-room church. But the suggestions are also valuable for those who work in larger buildings. The book not only describes how to make the right equipment and furnishings economically, but also how to use space efficiently. Very useful ideas are offered on how to reduce noise, save teaching time, and avoid unnecessary classroom interruptions. How to create a good environment for learning is an important underlying theme of many sections. One of the most practical chapters, Setting Up a Workshop, will help the person who has to direct a group of unskilled volunteers in making equipment for the church school. The book is well illustrated with photographs and drawings to amplify and extend the text. *(Mary J. Pyburn)*

***The Seeking Years,** edited by John M. Gunn. The Bethany Press, 1959. 127 pages. $1.50*

From the award-winning CBS-TV religious series, "Look Up and Live," have been selected six outstanding dramas concerned with some of the religious issues most commonly encountered by youths and young adults. The scripts have been arranged and expanded with production notes so that amateur groups can perform them as plays. No royalty is charged if the performance is free and each member of the cast has a copy of the script.

Included in the collection is "No Man Is an Island," which was later given motion-picture treatment and renamed *Broken Mask.* Many who saw the television drama preferred it to the film. The other plays in *The Seeking Years* are equally worth local production.

"A Thing of Beauty" causes me one concern: care must be taken not to typecast this play, for it may turn out to be psychodrama for the participants.

The plays may be produced as dramatic readings, a use which would require only a few rehearsals. Greater effort should be spent, however, in discussing the issues they dramatize, for herein lies their value. *(John G. Harrell)*

***The Church and Children Under Four,** National Council of the Churches of Christ in the U.S.A., 1956. A series of ten leaflets. $.08 each; assembled kit of 10 leaflets, $.75*

The titles in this series are: "The Church's Ministry to the Youngest," "Babies Tell Their Needs—the First Two Years," "Helping Your Baby Discover Himself—in His First Two Years," "Beginnings in Religion," "Sunday Church Groups and Nurs-

ery Children," "Your Church—and a Through-the-Week Preschool," "The Nursery Department Includes Parents," "The Nursery Home Visitor," "Wanted: Baby Sitters," "Finding and Training Nursery Leaders."

Some of the questions the pamphlets tackle are when little children should start to church school, how to plan for the Christian nurture of very small children, and how we can help parents do their job in the home. This series of ten leaflets will help parish leaders and parents to understand something of the religious needs of young children and how their needs can be met in the home and at the church. The leaflets may be given to parents either singly or in various combinations. They will also be useful to any group or committee which is thinking through the Church's ministry to its youngest members. *(Mary J. Pyburn)*

***Learning Experiences for Young Children.** National Council of the Churches of Christ in the U.S.A., 1958. A series of 14 leaflets, assembled kit, $.75*

This handy and inexpensive packet of fourteen leaflets is directed toward teachers and parents of children in nursery and kindergarten classes. The first leaflet, "The Church's Ministry to Three-, Four-, and Five-Year-Olds," suggests ways to plan for young children in groups at the church. It also suggests ways to help parents in their job in the home.

The remaining leaflets describe various experiences which can contribute to the child's growth in Christian living. The place and purpose of play, worship, the Bible, language, art activities, science experiences, and music are explained for both nursery and kindergarten children. The importance of providing a wide variety of experiences and ample opportunity for creative expression in a Christian education program is reiterated throughout the packet.

Although the settings for some of the discussions are weekday groups or expanded sessions, most of the activities can be adapted for shorter Sunday classes. The suggestions for further reading are excellent. *(Mary J. Pyburn)*

***Summer with Nursery Children,** by Florence Schulz. The Pilgrim Press, 1958. 156 pages. $2.00*

Although written primarily for those who must include three-year-old children in vacation school, this teacher's manual in the N.C.C.C.'s "Cooperative Series" discusses the Church's whole responsibility for the child and his parents. "Maggie Parker" tells an engaging story of her varied experiences as she starts out as supervisor and teacher of three-year-olds. She describes what happens from May to August. She tells you of the joys and the successes, the crises, the problems, and the perplexities she meets when she tries to provide the best she knows in Christian education for the children in her care.

She finds help in books, but she needs to talk with her clergyman, also. She discovers that refurbishing the classroom and supplying new equipment is only part of the job. A visit to a day nursery gives her new insights. But it is only when she has the assistance and support of other concerned women working and planning with her that Maggie feels she can attain her objectives. Together they realize that parents, too, must have help to understand how children grow and develop as Christians.

The underlying concern of the manual is that churches provide nurseries that are "trustworthy" in every respect. The author observes, "We have pure food regulations and factory inspectors, but our government expects Christian people of their own accord to observe safety and health rules when they invite little children into their churches."

Anyone who plans or works with small children at the church will do well to read this provocative book. *(Mary J. Pyburn)*

***When You Preach. III. Sermons for the Trinity Season,** by Charles Duell Kean. The Seabury Press, 1959. 96 pages. Paper, $1.50*

This is the third volume (but the first to appear) of a series of sermons on the Christian year by the distinguished rector of the Church of the Epiphany, Washington, D.C. Dr. Kean has a way of getting down to cases. "When we talk about the Trinity, we are not speculating about celestial geometry—interlocking triangles and circles, etc.; rather, we are talking about our own place in God's scheme of things." There follow several sermons generally applicable to the Trinity Season and to All Saints' Day. The final sermons deal with secular holidays. There is material here to assist teachers who wish to bring out the relevance of the Christian Year, as well as for lay readers and clergy.

***New Patterns for Christian Action,** by Samuel J. Wylie. The Seabury Press, 1959. 96 pages. Paper, $1.50*

Here is an exciting, readable, and brief book telling what people are really doing about fellowship within Christendom. This is "grass-roots" history, and you will be surprised to read what Roman priests are doing in France, what Catholics and Protestants are doing together in other countries, what experiments are being made to deepen the understanding of those who have Christ in common although they distrust each other. Most of the illustrations are drawn from foreign lands or college campuses (except for Parishfield), and yet they point to what you and I can do in the United States. There are resources here for discussion groups of young people and adults, as well as simple reading for your own information and inspiration. The degree of unity is greater than you think.

***Revelation Through Reason,** by Errol E. Harris. Yale University Press, 1958. 158 pages. $4.00*

Mr. Harris came from South Africa to deliver the Terry Lectures at Yale and now teaches philosophy at the University of Connecticut. Those with scientific orientation will find these chapters exciting, because Mr. Harris has a deep sympathy with religious insights that are consistent with scientific reasoning. But he would pass off Karl Barth's way of knowing as "that to which theologians resort when they seek to preserve from the annihilating effects of scientific reasoning the obsolete theological notions of a past age." Here, then, is a more philosophical kind of "demythologizing" than Rudolf Bultmann's, and it is rooted in scientific methods.

***Stewardship in the New Testament Church,** by Holmes Rolston. John Knox Press, 1959. 160 pages. $1.50*

This is a revised edition of an earlier study guide. It begins with the Old Testament teaching on stewardship and then proceeds directly to Jesus' teaching on the subject, and the sharing of wealth in the early Jerusalem Church. Against this Biblical background, the class is enabled to see stewardship in its broadest sense, of which the handling of money is only one significant part. We are asked to practice stewardship in all of life, and this includes ministering to others, spreading the Gospel, and having a Christian attitude toward work. Adult classes and canvass chairmen will want to use this book.

ITEMS

The Apron-Pocket Book of Meditation and Prayer, *by Margaret H. Benson and Helen G. Smith. The Seabury Press, 1958. 96 pages. $1.50*

This is a unique idea in devotional materials. It is the kind of book a woman can keep handy for use at any time. It has many brief devotional passages suitable to all kinds of moods, and its spiral-bound format is such that it can actually be carried in an apron pocket. The content varies in value, but portions of the book will speak to every woman.

The Ministry of Healing, *by John Ellis Large. Morehouse-Gorham Co., 1959. 179 pages. $3.00*

This is a book worthy of the attention of anyone interested in knowing more about one third of the ministry of Jesus. The general reader and the more advanced student of healing will appreciate the wide research and painstaking study that are deftly related to the personal experience of the author. An expanding awareness of the meaning of the Church's teaching comes of his consideration of the Incarnation, forgiveness, the Atonement, love, faith, and prayer. The balanced judgment of the author is indicated by the golden thread that runs through the book: "To heal sometimes, to relieve often, to comfort always." One becomes aware of a latent power that is available for the healing of the whole man—body, mind, and soul. The healing power of love expressed by the individual and by groups within the Church becomes clearly evident in the illustrations used by the author. That God alone has power to heal the whole man is abundantly indicated in this account of one man's experience. Man is but a channel and an instrument mediating God's healing power. The clarity of thought in the form of prose-poetry will delight all who appreciate excellent writing. *(Berton S. Levering)*

Prayers for Christian Healing, *compiled by Albert E. Campion. Morehouse-Gorham Co., 1958. 96 pages. $2.25*

A New York hospital chaplain has gathered here prayers by 155 bishops, priests, and lay persons, many of them British. The book will be immensely helpful to clergy in their ministry to the sick, to clergy who are themselves bedridden, and to us who are possessed of good health but ought to pray in love and sympathy for those in need of healing. *(R.U.S.)*

Supplement for Suggested Courses • *Preview* • Indiana Plan Institutes Announced

THE 1959–1960 supplement to last year's edition of "Suggested Courses for Use in Church Schools" is available, free, from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. The original document recommends courses suitable for use in Episcopal parishes which are not using the Seabury Series or are not using it at every grade-level. The courses listed are those that come closest to measuring up to the standards which the Department of Christian Education attempts to achieve and maintain in the Seabury Series. In some cases these courses can be the means of enabling parishes to move toward the use of the Seabury Series, although no one of the courses by itself will achieve this end. The 1959–1960 supplement lists only new courses not available when the 1958–1959 edition was prepared.

●

Preview 1959–1960 has been mailed to all the clergy of the Church, diocesan directors of Christian education, and others on the Seabury Bookstore Christian education mailing list. The fifth annual brochure on the Seabury Series describes all the courses from *Receiving the Nursery Child* through *Belief and Behavior,* the first manual for senior-high-school classes. It also includes a description of the new vacation church school courses and the revised teacher's manuals for grades five and eight. Teacher-training helps and materials for adults are presented, too. *Preview* has been used in many parishes for group study at teachers' or parents' meetings because it gives a good bird's-eye view of the Seabury Series. *Preview* should be given to members of Christian education committees and all who are interested in an effective parish educational program. Five or more copies are available at 35 cents each from the Seabury Bookstore, Greenwich, Conn.

●

SIX Institutes in Adult Christian Education under the Indiana Plan are announced for 1959 and 1960. They will be sponsored jointly by the Department of Christian Education of the National Council and by the Bureau of Studies in Adult Education of Indiana and Purdue Universities. They all open with Sunday supper and close with Friday lunch.

The Diocese of West Texas is holding an Indiana Plan Institute at Camp Capers, May 3–8. Application should be sent to Miss Dorothy Schemmer, P.O. Box 8116, San Antonio 12, Tex.

July 12–17 and November 8–13, 1959, are dates for Institutes to be held at Indiana University; write John McKinley, Box 42, Bloomington, Ind., for information on these sessions as well as for two others to be held July 10–15 and November 6–11, 1960.

The other scheduled Institute will be held at the Bishop McLaren Center, Sycamore, Ill., January 10–15, 1960. The coordinator will be the Rev. Charles R. Leech, who may be addressed in care of the Diocese of Chicago, 65 E. Huron St., Chicago 11, Ill.

Other Institutes, the dates of which have not yet been announced, will be scheduled by the Rev. Rudolf Devik, 1551 Tenth Ave., N., Seattle 2, Wash., and by the Rev. Harry H. Jones, Lasell House, Whitinsville, Mass.

●

THE Church of the Epiphany, Newport, N.H., has reported some interesting and effective developments in its program. The services of Holy Communion and Morning Prayer are alternated as to time each Sunday so that those who attend either the 8:00 A.M. or the 10:00 A.M. service regularly have the benefits of both liturgies. Substitute teachers are also provided to give regular teachers an occasional "free" Sunday to attend the full church service. On March 8 the church school held an open house, at which the ninth-graders presented a play. Then all the adults present visited the classes to see their children's work and to talk with the teachers and observers. The purpose of the day, according to the Rev. Samuel N. McCain, Jr., Rector, was to "show our youngsters and teachers that we realize the important part which they play in our Church life."